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Mr. Nyland: Well, tonight no ~~monolog~~ monologue like last night. I hope that you will have a chance once in a while to listen to the tape again. I think it contained enough information that can be useful at certain times. And it usually takes a little while before things can be digested.

When you listen to a tape, it's a little different, of course, from being here while we talk together. And it has an advantage, because you are not distracted. And it has a disadvantage because there is not as much aliveness. But when you do listen, and when you have heard it first, try to visualize first, before you start listening, the room and the people and the surrounding, as much as you can recall of the evening. It will help you in your particular state of receptivity. And with that, that what you then hear will go to a different place. Because the mind is a very strange kind of an instrument. Certain things are open; and others are not. And at times the mood in which you are, that is an emotional state, will close up certain doors in the different sections of your brain. And if you want to have them opened, you have to use emotional energy for it. And when that is available, you can be fortunate that some of the doors do open, that the mind is more receptive, and there is more possibility also when it is receptive, that more will stay, so that your memory then will be enriched.

So, we said then we were - this is the last evening; tomorrow, we will be on our way. And although I'll be back, I hope, fairly soon, maybe beginning of October, and I hope that by that time we can spend a few more days together instead of being in a rush like this time. It cannot be helped because you must understand that there are certain

things in New York that have to be attended to. And having undertaken certain projects, there is a kind of a deadline that things have to be done before cold weather sets in, and that we are planning to be away on a trip. By the time we come back it will be quite cold, so many things have to be fixed up and cold prevented to come in and freeze the pipes of the water. For that reason we have a great deal still to do, even before we dare to come on a trip together. I do not know how many people will come. I don't know even which routes we will take. Most likely since it is towards the end of the year, we will take the Northern route first, and then go back through the South trying to visit some of the places where there are groups of people who want to know. And the ~~itinerary~~ itinerary still can be changed.

So, in the mean time, here is Seattle. In a much better state than before because you have more people. You have people who are interested, and it places on those who have had this group already for some years an added responsibility. And those who are new have to realize that it is sometimes very difficult to maintain the level of a meeting. And that you do require for yourself to have a great deal of patience. You have to make allowances for people who are trying all they can to put Work in words and to give you the benefit of their experience. Don't be, in the beginning, too grasping. You just sit! You try to take in. You try to listen. You try to digest what you hear. If you can hear it well, there will be enough to digest. But above all, when you come, you have to be open, and not argumentative, even if you cannot place certain things as yet. And perhaps, in certain ways, the statements that are being made, that you may not agree with them, and you will feel like questioning them. The questioning should always

be on the side; that you never can tell, that perhaps you are wrong and that something else can be added to you and your knowledge which will give you a better insight into conditions. Always lean over backwards. Always have an attitude that you come to learn. After all that is the principle. Because when you come, you want to know something about Gurdjieff. It's not necessary for you to tell what you already know, and how wonderful you are in another direction. If that's the case, that is, if you are interested in psychoanalysis or Zen, and then you want to come and tell us about it, it's quite all right. But then form your own group and then we will come and listen to you. If it is interesting enough.

You come here for Gurdjieff, for a certain amount of knowledge which you don't have, and you ask some people who know a little bit more. And you cannot expect people who even have been in this kind of Work for any length of time to know. Because Work is an experience, when one starts, of the rest of one's life. It is the constant addition of experiences in ordinary life which, when you want to look at it from a Work standpoint, or when your attitudes towards Work is that you would like to ingest, that is to put in your life a certain form of knowledge which is-which of course we call Objective, that then this starts to spread over your life experiences as they are now, unconscious. And that gradually you will want to add more and more because you start to explore much more the depth of your own Being. And there is no end to it. So, don't, don't have an idea that after two or three months or five or six years you will reach a plateau and that then you can take it easy, and you can sit on your laurels and enjoy yourself. I don't think that man was made or placed on this Earth to enjoy

himself. But I think there are certain experiences which to them, can become a joy. But that the idea of being joyful at the expense of evading everything that is not so joyful is the wrong kind of attitude. You should take life as it is, with everything that is contained in it, and with everything of yourself that happens to be reacting towards the conditions of ordinary life as it is. And the acceptance of that will give you more than enough data to work with.

So, when you come to a meeting. I would almost say, "Be kind". "Be open". And the way to be open is to have something to talk about. Because if you are open to receive, you have to be open to give. It is not a one-way street. If you are only open to receive you are lopsided. And you must avoid it. When you are lopsided you become top heavy. You become overfed. You indulge. And you lose your balance. It's not a question that you become selfish. It's a question that you close up. After some time nothing more can go in, and the openness disappears.

If you give in the form of your experience, to communicate it to others, you become part of a group. And you keep your own balance and whatever you give, and it leaves an empty space can then be filled, and it will be filled in a natural way, and you need not have any fear that you over eat.

What questions are there tonight?

Question#1 Ah, I would like to know what to do in cases or instances where I have met people in Work, eye to eye and, making an attempt to become Aware of myself, and sometimes it ends up in a feeling of embarassement on my part. Or ~~all most~~ almost at times, ah, in not really fear

but it's so open and such a deep contact with the other person I don't know what to do with it. I guess it is something I really don't quite understand yet.

Mr. Nyland: Are you afraid sometimes of giving too much of yourself?

Answer: I don't think so.

Mr. Nyland: Then why would you have any fear?

Answer: Perhaps of opening myself too much.

Mr. NylandThat's it. That's what I mean. That is the fear, that you will give too much of yourself. So that you would allow someone else to have an insight into you which for you should remain private. And I think you are quite right. I talked about it last night. There is a certain section of one's life that is quite definitely your own, and that you need not talk about at all, or even show.

But the question is a little different as compared to an ordinary relation in ordinary life. When one Works, one Works for an Aim which is outside of one's self almost at very great distance. And the reason why one Works together, or even exchanges ideas, is that most persons are interested in outside aims. It is not that you're interested in each other. You are only interested to the extent that the other person is interested in something else. And that's the difference between that and an ordinary relationship where I'm interested in you and try to pry into your private life. You may not be willing to open up because you don't trust me.

But the question of having an Aim towards which both people can go will eliminate a great deal of the personal element. And particularly because that Aim, being so far away, and although the relation

towards it and my wish is you might say of a private nature, the Aim is the same for all. You can say it a little differently. The Aim that I see has to do with what I wish to become. It comes from a state in which I know what I am, or at least I realize that something like an aim could become the fulfillment of myself the way I am now. And when I start to emphasize that what I am not, it is much easier to agree with someone who has the same kind of an attitude of telling what he is not. There's no pride involved. So, I don't have to put on a particular kind of a show. I only make a statement that I am not as yet what I would like to be, and I have an Aim. And in that way I can actualize a relationship with someone else who has the same kind of a state regarding himself. And without disclosing what I am lacking, the fact that there is something that I strive for is enough to create a communication.

You will also see that whenever one has an Aim that is in the future you are not discussing as yet what you have or what you have not. But you hope for something, and it is based on the striving towards that. So that that what you are not does not really enter, and only in your own relationship. And you don't have to disclose that. At the same time, the Aim being of something that is not as yet sufficiently human so that it doesn't belong to either you or me, means that I'm perfectly willing to talk about it since I'm not involved in it in the sense that I have it or don't have it. I wish to have it but I sometimes do not know how to get there. And that therefore the striving can be compared with another person's striving without giving myself away.

I think I will learn gradually if I want to look at something that is

ahead of me. That walking together on the road and of having the Aim of walking towards something that is far enough away for the two of us, that then I will realize that when a person makes an attempt that I can have sympathy with another person who also makes an attempt. And that out of that certain things will be disclosed which otherwise I would not want to talk about. The emphasis is more and more on that what I wish to get.

So you see the attitude changes. And the realization that another person is like I am, and not that I want to show or not show what I am so that the other person will not receive it or perhaps even laugh about it, will take away all fear that I cannot say certain things because I know they are in exactly the same boat.

If you draw that a little bit further, if a person who is aiming at becoming a Man, and will admit that he is not as yet, and that the different things that are in his way are mostly his mechanicality, or his unconscious state. And if I know that I am unconscious and, meeting someone who has a similar Aim as I have, I will come to the conclusion that they are also unconscious. And we both are on the road. And even if I say that someone may be a little ahead of me in a few ways, at other times I'm ahead of them. Because I'm differently constituted from other people, and what some people have, I may not have, but I may have something that someone else does not have. For instance, as type; as sensitivity; as development of mental faculties; as developement of an emotional state; as developement of a conscience;

as developement of a consideration of others. I have many different attributes that someone else doesn't have, and someone else can have something I can look up to. And if they excel in one thing and I may excel in another. And when it comes to the totality of myself striving, and the acceptance of myself as I am, I will accept the other person as they are without necessarily liking or disliking. And it really comes down to a realization that they're all the same.

We're all unconscious. We all are infants. We all have to learn. It is as if all of us are still in a play pen. And we don't make distinctions, and only if someone who is a little older beats me up then I know I have to admit his superiority. But we don't get into a hand to hand fight with each other, because the aim is away, and we keep on walking. If I do know that I'm mechanical, and I know that someone else is; if I know that someone is quite unconscious and sometimes quite idiotic, and I know that I am, at least I can share that with them without being critical, because I can say "I am that way; thank God you are exactly the same as I am".

So, the emphasis is quite different. I am what I know I am. I hope the other people know also what they are. The difficulty is I can not always tell them. But if they ask "Am I unconscious", you can say, " oh sure, you are". Because I know I am. And then of course they will say, "Ah, but it's not that bad". And of course you say, "You don't know how bad it is".

I think it is quite possible that one can Work together, with the acknowledgement that one is what one is, and particularly in humility

knowing how much still has to be done. And then the emphasis is much more on the positive side, and the fear is much less. You try it. You keep in mind that you have an aim. Nothing in the whole world should make you deviate from it. It doesn't matter even if there are other people who go the same direction. It's very nice, but you are not dependent on them. That what you are dependent on is a viewpoint of yourself, and the motivation is entirely your own. It can be stimulated by someone else, but it has to be based on a realization of what you wish and what you feel you need, and what you hope to - and what you can expect that you will reach. And that makes you almost concentrate on what you are. And you really don't care what other people will think about that. You are what you are because you know.

One is not looking for criticism at all. You ought to be able to live your life because you know for yourself what is right or wrong in connection with your aim. And no one can tell you what is right or wrong; only you yourself know, and that gives you strength. You can acknowledge that someone else also has the same kind of problem. You can shake hands with them and say "Yes, I know what you mean". But you see when someone else tries to distinguish himself a little bit, and says well, I will teach you because I'm two steps ahead of you, you say "Well, maybe you are now, but I'll catch up".

Let the mind wonder, and let the feeling go freely out. Towards anyone! And when usually that what is mind is still busy trying to formulate, your feeling is already all over the place.

What are your practical questions? When you get up in the morning, when do you start Working? When do you think about it? What is it that hits you at a certain time? How does it come that you start to think about Work? The realization of that what you see and you know that is not entirely right? An inability or an uncontrolledness, or a wishy-washy attitude, or sometimes that you are bending over too much instead of standing straight, or the burden of life, that you don't want it, no desire to want to live, chores after chores, the relations with people you don't understand and they don't understand you. Conceit on your own part. What is it that you have to overcome? The small things. You see, in Work, you know what is meant. You know what your attitude must be. You know what is Work. You know you are striving for something that has to be very clear, of an objectivity of something, that you hope by creating it will start to function, and ultimately will help you. I said yesterday, that what you create is like a God for you, which you endow with certain properties. You say You, this Little I, You want to live, because You want to help me. I create You so that then you can help me when You are full grown.

But in the meantime while this happens, your ordinary life continues. And there is nothing in your ordinary life that becomes conscious. You see this is the mistake that many times is made. Because with Work, with the acquisition of certain data, which let's say are more absolute as facts, afterwards considering them and looking back and almost analyzing your life, and in which life then in your memory, certain facts are more reliable than others. Nevertheless, you keep on thinking and you use your ordinary brain for that kind of a com-

parison. And that is where you start making a mistake. Because as soon as you start thinking about Work, there is a very great tendency always to think that you are Working. And you are entitled to have to think about what you are. And you are entitled to find out what you really are, and you try to be even in your memory to be objective. And you cannot really become objective in your mind because it is always tinted with something that belonged to the time when it was experienced. And at that time it already got some kind of a name or it was associated with something. And it is very difficult in your memory to go back to that what is absolute fact, when it was recorded was not absolute at all, or at least it was subjectively tinted. And this is where one makes a mistake. Because instead of saying "Here I sit and think about what Work is", there is the opportunity right then at your door. And instead of keeping on thinking, you should stop that kind of a thought, or you should say "All right my little brain, keep on thinking, but I wish something else to be there now"; because I will never get rid of the thoughts unless there is something else that starts to disturb the thoughts and can help the thoughts to be put in the proper place.

How else will you have something that helps your thoughts unless you have something else which has a different kind of a quality and in the direction of that what you call infinity or perfection. That what you add or that what you want to create has to have a certain kind of a power over your ordinary thoughts. All the thoughts from the standpoint of each thought are more or less equal. I think it is very difficult for a thought process which belongs to formulation to have any judgement about a mental process which has to do with pondering.

I think it is interesting to try to think about what actually is taking place in the brain when there are different segments which are devoted to different activities of mental functions. And that there is something in me that says this is worth more than the other, but I'm not quite sure about it. Because usually what I will have to do is the formulation process to decide that something else is worth more than my formulation. And I don't believe it because I think since I can formulate that that of course becomes the important part.

You see, it is like an organization in which there are different departments. And one can say the totality of the organization all belongs together. And of course it is true. And if you divide it into management, and into production, and in sales, and in research, you say all of it is there as a need for the maintenance of the organization. And if you talk to a salesman, he says that he is the most important because, unless goods are sold, the organization will drown. And the research man will say, of course, unless he researches, there will not be any goods. And the production will stop when the manager of the production department is not functioning. And when the management says I won't have anything to do with you all, the organization falls down.

It's the same thing with the brain. There is no one in the brain at the present time in authority. And that each considers himself the most important part of the brain. And I can very well understand it if the brain as a little committee sending their delegates to a central point at the top of your head and have a conference, and they discuss the necessity of the maintenance of the brain as a whole. That every body has their say, and when it is all over, they all go home and keep on functioning in exactly the same subjective manner.

So, If I want to get somewhere with my brain, I have to have something that is a little different from the rest and stands out, and would be ultimately acknowledged as having authority. And the only way I can create an authority is by the introduction of something that is not known to any one of them as an entirely new idea which, it may not be understood from the beginning, it certainly will have a chance that when it once is there and firmly established, that the acknowledgement of that will be uniform or universal, or admitted by everyone. You see, objectivity is like a tower amidst a lot of houses. And the tower points in a different direction. It indicates as a tower that it is not only a living quarter like another house, but pointing towards the sky, it is like a church. It is distinguished from the rest, and every body will acknowledge that kind of a tower because he can't help it. It is there. Objectivity is like a tower in the midst of a subjective mental functioning.

Who the architect is and how it gets there is a different question. I think it comes from one's real feeling. It comes from a wish, as if there is something in me, in my heart, that is looking for a place to build something else. From the standpoint of one's heart, one calls it a Soul. And one wants to build a Soul in the form of a tower so that that what is the direction of the Soul points to something that is not of this earth. And that, if it is there, ultimately people will acknowledge that it is there. In the beginning they will criticize it. Why all so many bricks for that kind of a tower? And why should it be pointed? It's not livable. It is not something that is like we are. It doesn't belong to the Joneses. It is something apparently quite different, and some foreign architect must have designed it, and most likely with a purpose. But the rest of the brain doesn't

know the purpose as yet, because the word objectivity is only a word, and it has no content as yet. Until finally curiosity of the brain gets the better of it.

This happens with Work. The curiosity that maybe there is some possibility as indicated by the rules for objectivity that will make me get started. I even become adventureous and I climb the tower. And then the verification of that is the panorama which I then see, in which the rest of the houses become objective to me.

This is the kind of process that you have to watch and to see what is taking place in your brain. And to what extent you can attach values, but this time of a different kind. A value that is measured not in accordance with the surface of your brain, but is measured in a direction indicated by the tower towards freedom.

All your different problems in the creation of the Little I is simply that something exists now " as if" it has already a quality which is different from the rest of your brain. And the acknowledgement on the part of yourself, and sometimes quite definitely formulated, that your brain in a limited sense, is incapable of freeing yourself from their own thoughts. And that because of this the "I" is now constituted differently, and the acknowledgement of the brain is that what is "I" is not at all like they are.

The brain will continue to think. Your memory will continue to function. All the facts unconsciously or consciously received will pass through your memory. You will not have a thought in your memory based on an experience of your personality of consciousness. For the time being the conscious experience is only belonging to the "Little I".

Your ordinary brain can not as yet know what is meant. Your feeling will not know what is a real emotion. It has not gone over as yet into the possibility of a different kind of a rate of vibrations. It is the "Little I" which has the beginning of what is called an emotional state, and it expresses itself in Benevolence towards the rest of the world. The "Little I" in regard to the rest of the world knows only one world to where it belongs, and the rest of the world for "I" happens to be "It". "It" is my body and the functions. And the Benevolence is the gratefulness for being created, in exactly the same way as each human being is grateful to be created into the form on which He appears on earth. It's only much later that he starts to resent it.

When the "Little I" starts to grow, there is a desire to wish to fulfill itself. And in the beginning this is excellent because it is a form of life that becomes manifest in the "Little I", and as it grows up, to, I don't want to say manhood, it is "I"-hood, of that what is an "I"-denity for "I". It then has two possibilities. It can utilize that what is the experience and understanding of "I" for the purpose of fulfilling its love towards "It", and it can also dissipate and disappear and be united with the totality of all things existing. There is a state in which a man has a choice to use his consciousness or his unconsciousness. I think a man is all the time confronted with the problem of "How much do I have to pay in the form of an unconscious coin or a conscious one". And if one continues to wish to Work and to wish to understand that a plateau has not been reached as yet, one then invites, or something in one invites, the "I" to come and fulfill its life within one's self.

If wish to get out of the "I", when it once has been formed, as much

of my investment as I can get. Because that what is the highest in me as a wish and the thought that is connected with it, believing that an objectivity could exist, is for me a constant struggle to wish to grow up, but what I really mean, I invest energy and time into something that I create for the sake that I hope that this investment is going to yield interest. The "I" becomes capital, but when the "I" returns to me to function, I receive interest from the use of that capital in an activity belonging to my world.

And therefore when you see this process clearly, you have to realize constantly that when you wish to Work that something else is set up next to you - parallel. And it can be set up any time. And you don't have to wait until tomorrow morning or til some other time when you fullfill a task. Whenever the thought strikes you, any kind of a thought that has to do with the possibility of "I" existing; or an objectivity, you simply say "but why not now". I said yesterday, if it is linked up with infinity, infinity must be now because the now can be free from finiteness.

And for that reason when this is once clear and when you see that whenever you are engaged in Work and you make an attempt at that kind of a creation, there is something quite separate from your ordinary existence which, for the time being, will not affect your ordinary existence, then only to the extent that your ordinary thought and your ordinary feeling will allow some energy to go into the effort to create "I". But all the time you must keep in mind the separateness of the two. They are not as yet any particular part of yourself that starts to grow out and then becomes more perfect. The "I" is of an entirely

different quality, and when one says non-subjective, it has no meaning. When one says objective it starts to define it a little bit, but only the experience of the realization of I myself as I am, existing, that is an experience which can tell me what the truth is. Otherwise, I only use a certain word and it has no content. Objectivity has no meaning until it is filled with the experience of an objective fact. And when the fact is there, and the "I" is used as a storage place for that what the "I" actually will use for further growth, then Work means that I set up something parallel to me. I use that illustration simply to indicate its separateness. In reality, we know it is not outside. It is not even in the atmosphere. It's quite definitely a part of me, but it is such a part that it is completely separated from the rest. And I can conceive of that with my brain because my brain has different parts which are also separate from each other. But when I introduce this "Little I", it has a different kind of a coloration, and it starts to function independently and differently from my ordinary subjectivity. I've said many times, it is like a neighbor coming in to a surrounding where in the beginning such a neighbor is not wanted.

But whatever it is that you can explain theorectically, the facts remain that "I" accumulates data about yourself and that then your ordinary brain will start to think about it. And you will then come to certain conclusions about yourself. And you let yourself pass by in review, and as much as you possible can, in truth. That is, the accumulation of such data can only be used by yourself for the sake of having a kind of foundation on which you can stand. And for that reason one wants that foundation to be sufficiently strong and per-

manent, as I said yesterday, of that what can not be disturbed any more by the ordinary affairs of life. But the foundation is in the midst of life. The foundation only uses the facts that have been accumulated by the outside agency of "I". And when I say that I wish to profit by "I" now existing and becoming a guide to me, all I wish from "I" to receive in the beginning the bricks which "I" has collected. I do not trust "I" well enough to say "Here, you are, you tell me what to do", because "I" does not know. "I" only knows how to collect objective facts. And when "I" returnes to earth, that is participates in my activities, in the activities of my personality, it has to go through a rather long period of adjustment.

When Jesus was born, he did not start to teach immediately. There were periods in His life where He went through training. Essene Brotherhood, twelve years, and He was in the temple. After a long time of which we find out gradually now from some unknown books which are discovered, whatever the Dead Sea Scrolls may contain and all the different kind of information that we now are receiving. This particular period up to the year thirty, and perhaps that is not even accurate, but at least some time that Jesus had to go through this period of becoming more mature. And although, you might say, He had the quality of God and was acknowledged as the Son, it was still necessary to have a period of adaptation at become a human being on earth.

The "I", when it starts to function regarding "it", will have to go through a period of adjustment. And this is a great difficulty for a human being because he already, in having a certain amount of knowledge, thinks that he knows it. And this is the greatest danger in work. Because you accumulate data. You see many things of yourself. You are willing to admit that you are what you are, because you're

willing to accept yourself for what you are. And then you start to think that that's all. And it is not at all, all. It is only the beginning of an acknowledgement that something has to be done. This particular period of participating in one's life by means of "I" goes up to a longer period in which one actually directs and is teaching the personality what to do.

We use different names for that in this kind of work. We say the period of observation is simply the formation of "I" until it is full grown. Then one says, I call it participation as the next step, in which the "I" returns to earth, that is my body, and then undergoes this process of change in participating in a variety of activities of myself, learning my character, learning my tendencies, finding out what kind of manner of man I am. What it is that determines my unconsciousness. I say it is a very long period. And participation sometimes never will come to an end. But then, when the "I" starts to teach, it enters into a new phase, and that I call experimental. Because in the teaching, there comes a very definite wish on the part of my personality to submit to the wisdom as given by "I". And then I wish to apply that kind of a knowledge in conditions which are rather new to me, because I've never experienced them, but which are still within the framework of my possibilities.

Very ofter, when the "I" starts to grow and there are already facts, I start to jump across participation. And then I take this knowledge and I start to direct ~~all ready~~ already my life, and I do it prematurely. And I start to direct ~~all ready~~ already other people because I want to teach them. And it is quite out of place. What I have to do constantly

is to let this "I" penetrate into the center and essence of my own being. And almost I would say for a long time I have to be extremely quiet for myself in order to digest that what is the knowdedge of "I" as now given to me, and making it my own by having "I" participate in my activities.

The reason I say this is don't consider yourself a teacher too soon. You can guide a little bit. You can help because of your own experience. Don't forget; they remain your own, they're not someone else. At most you can tell a few people how you have done this and that without trying to convince them; without telling them that that is it. It may be one of many different ways. But you have to remain open to the possibility of someone else also telling you whatever their experience is. Then you have each others trust. You don't get it by telling others what you know. You only get it by taking the hand and walking together without saying a word.

You see the need for a group is sharing. It is an acknowledgement of each person striving. It is giving the benefit of the doubt to each person who comes. That he comes with a certain purpose in mind. The leadership in a group is the acknowledgement of such people existing, and to have towards them kindness, in allowing them to be there and creating the opportunity for them to speak. That kind of leadership is not helping them to formulate. It is simply that one is in the presence of others as if one wants to function as an elder of the group. And because of one's attitude and posture and humility and wish for understanding, and kindness, one teaches. One does not as yet teach by means of words or formulations, or any kind of a thought

that is good for you, or even a description of an experience which is your own, which is not as yet made available, and should not be made available to the others until they reach a certain state. It's quite right to keep within one's self that what is your own and for your judgement to say 'I will not as yet talk about this because I ~~xxxx~~ believe...I don't think so... because I believe that it is not right for the others as yet. And one can have even a thought that one has an experience which no one else has. But you make a mistake when you think that the other person may not have had a similar experience and not expressed in words like your own words.

It is far better in a group always to come with an idea that we are equal. That when one comes, one adapts one's self to the level of the group. One know how to be, and allows one's self not to be. It is very important to see that this attitude is far more important than anything else in the direction of a formulation. It's not a question of choosing good, beautiful, lovely words and concepts that are even admirable. It's much more important for one's self to be just what one is and to establish because of that, confidence, so that whatever you say they will believe you. They will not even listen to you-what you are saying, but they will go home with the knowlddge that something happened, and that that will help them to become more interested in the possibilities for their own developement.

So, when you talk about Work, you talk about that what you bring. That what you know of yourself and you share. Again in great simplicity; again not wanting to try to tell, I would say, you would not wish to tell how difficult it is primarily. You want to tell in what respect you have been at least a little successfull, as you think you

have been. And you have to tell that you were clever enough to select the times which were very simple. You can be proud if you have enough common sense to show that you have that kind of a knowledge. You really can be proud that you were not too foolish. I think there can be in your voice a convincing argument that that what you have choosen to use of Work is even available to some one else.

If I talk about trying to Work under difficult conditions, aside from the fact that cause it, I don't really Work even if I think I do, and the conditions of course are much too difficult. And that of course there will be a long time before I can have even a semblance of Work or that what I call a real experience. But it doesn't matter because all of us have that. And all of us have periods in which it is a little bit better and other periods when it isn't, and when sometimes you need someone else to remind you, and when sometimes you are able to remind someone else. It goes up and down. And when you come and you talk about the simplicity of your own application and the positiveness in you in hoping and seeing that that what you received as an experience was on the right road; do this first. And then talk about where it was impossible.

You establish among yourselves a level of hope. It does not pay to be negative first. It's not a question of not paying in negativity. It is far better in your own attitude that you indicate first what is right; that you acknowledge it; and that of course in that is the hope that what you are going to talk about then might change into a rightness. Whenever you have done something that's not entirely correct you wish the other person perhaps for whom you have done it to acknow-

ledge first that you have done it, and that it looks quite all right and maybe useful, but you know just a little bit of something ought to be added in order to make it perfect. As against this "Oh my God! What have you done?"

"I" works that way. "I" acknowdedges first what you are. "I" never criticizes you. "I" is used to accept you for whatever it is. "I" never likes you or dislikes you. "I" is never critical, and never loses energy in criticism, justified or not. It just has no time for it. It just is interested in existing. It just wants to be there, at your service of course, because it is a receptacle. It collects data for you. It is like a computer which, afterwards, you can take apart, and take out all the facts which are not as yet sufficiently formulated because, let's say the computer is really broken down a little bit and it has to be repaired. But you are gratefull for what you have. "I" gives you that and it gives you pure. "I" does not give facts to you with a string attached. "I" does not tell you when it gives you the facts how to use them. For a long time they are there next to each other, subjective fact and objective facts.

Your "I" will continue to feed your memory. Your memory will be stuffed with a lot of facts that at times you don't know what to do with. And for that every once in a while you have to sit quiet. You have to consider yourself with the objective facts right next to the others. And you have to draw conclusions, in silence without prejudices, without continuing in a subjective way of thinking. But you have to consider that what is for you now a fact entering into you for the utilization of yourself for a very definite purpose to be able to use such a fact

as a brick for a building. And that you constantly have in mind your aim, not the contemplation of what you have been. Not trying to understand the reasons why you are the way you are. Your "I" is not interested in looking at you and saying "Oh, that is an Aries". You are what you are, all the signs in the zodiac. But you are not the Sun, as yet.

The "I" knows you have aspiration, otherwise, you never would have created "I". But "I" is still separate, and can be still free from all kind of subjectivity. Your memory is not free. But the memory starts to change, and you discover because of Work certain characteristics which you have not known. And, as I say, you can not always place them, because you didn't know. Or when they become an absolute fact even thinking about it will start to make you doubt that maybe it isn't so. And you wish, like when you get a statement from the "I Ching", that it could be confirmed. And you throw the coins again, or the sticks and the answer is the same for Superior Man. And then gradually you start to believe that maybe something is there of value. The "I" is like the "I Ching". You throw the coins and you wait for an answer, and you hope that whatever "I" tells you will always be the same, and that what "I" receives will always be absolute facts so that when you go to the oracle of "I" you receive objectivity of self knowledge. Delphi is the "I" for you. Know thy self, everywhere and always. "I" will tell. "I" can tell. "I" wishes to tell.

You remain open with your memory. Again, the characteristeics of yourself you are led by, go by. You then judge. There is a point of judgement. It is not only the acceptance and explaining. It is eval-

uation of what is right for me as man. What is it that I wish to do? With whatever the tendencies are, what must I do tomorrow with the facts I now know? Verification further of such facts so that the absoluteness becomes more confirmed. That's the first necessity. To try out what you consider truth to see if it is truth all the time. That is, if you discover in yourself a tendency, which perhaps you like or dislike, check on it and see if that is the case. Or that perhaps your interpretation of the "I Ching" was wrong. You find out in this kind of research, and you talk many times to yourself and you find out what kind of an answer you get. You have to listen well, and the openness means that something can come out from you towards that what will have to be continued to feed, which is your "I", in teaching the "I", in telling the "I" what you are. What kind of material the "I" have to work with?

This interchange between "I" and "It" is tremendously important for people who start to work, so that they don't mix up their thought processes with processes of awareness. They are heterogenous. They can not be mixed. They never will mix. Because they have different levels of existence. It is the difference between oil and water. And many times the results of work is an emulsion, because you mix the two, and you think that that is enough. It's only for other purposes that an emulsion exists. It simply means that it becomes temporarily in a better shape so that it can be used for a chemical reaction. But when it's left alone, it will settle out and again the two layers will become heterogenous and there is a separation between objectivity and subjectivity.

So, don't be mislead. Temporarily when the "I" starts to mix in with your activity, it becomes an emulsion of your life. And after some time when the "I" teaches, there is a separation between that what is knowledge of objectivity and what is experience of subjectivity. And the teaching of "I" wishes to make out of the pupils objective facts. Of giving them an understanding so that they can graduate out of the class of ordinary life and go somewhere else, maybe the fron of the class and maybe to a higher class somewhere else in the building at a different level of being.

I wish you could see the simplicity of this kind of Work. I wish that you could see that it is not necessary to get lost. I also hope that you realize that the many questions you do ask are not really that kind of question which have to be answered. But the fundamental one is"What is my life now? And to what extent am I really honest, and what do I really wish, and do I wish to Work?" "Do I consider the necessity of Work a real necessity? Do I think that I really need it for further growth? Do I think that it is an obligation for me? Do I realize that that what I'm doing is meant to give me food? Do I realize that when I do Work that I know I must eat it, and that it is necessary for the continuation of my life that I eat this kind of food; other wise, I get stuck, and I return to my original No of senility".

Gradually, these kind of thing can become clear. The motivation can become clear. The necessity must be there. The wish for responsibility belong to a man who wishes to grow up, loaded on to your shoulders until you perish. Don't be afraid. At the proper time you will know that you are not perishing at all. It is that what one knows for one's

self as if one is in prision that some how or other throught a miracle something is told to you. The door is opened.

It is what Gurdjieff calls " the consequences of the organ kundabuffer", not the presence anymore. That was in the period of gestation, before birth. When one is born, the consequences of birth are there and you might say I have to live them down or understand them or dissolve them. And then the realization of the returning to what what I originally was when I was born will get me much closer to that what was "I" at that time, a blank sheet of paper. And what I try to do with Work is to erase all the time the little bits of tendencies and later a little bit larger and to which I'm attached a little bit more until I dare to live all by myself.

I say the simplicity of this kind of thing for yourself, of saying this A,I,C. Her I am. I sit. I walk. I do this. I contemplate my body, but impartially. Don't ever forget impartiality. Looseness, freedom, sometimes coldness. And then afterwards fill it with all the heat of your enthusiasm you can get. Your consciousness has to be like steel. But you heart is like gold.. Both are strong; but steel has a coldness, where as the yellowness of the gold is like the sun in you. The sun appears yellow, and in reality, it is white. That what we consider our conscience is in the beginning a little colored because of the subjective elements. When I keep on purifying it by the renewed activites in accordance with the laws of conscience, I purify my conscience and it becomes white.

The whie ray for me is that what is the church tower in the village,

pointing to the sky. I do not know where the white ray came from. I do not know if it was created on earth and was sent up. I do not know if it came from the universe and happened to hit the earth. Many times such phenomena are not explained and I don't want to explain them because all I can do is to acknowledge their existence.

The problems of one's life need not be understood in the beginning. I take what I am for what it is, full of pragmatism, but also full of the poteniality of an understanding ultimately, like God knows, and like I wish to know. And I hope, sometimes against hope, for consciousness, and I wish to Work by means of love of conscience. I wish to become that what I can as my will expressing itself as a result to the state of consciousness as knowledge and conscience as giving a wish to live and to continue with life regardless of the form and regardless of the difficulties and not to wish to give up. Once I start to live I will continue, because as a man facing whatever it is that I have to face, I will go because I am a man. Either I die in that attempt or I will, as I said last night, arise as a Phoenex out of the ashes of my destruction.

So, for the next two or three months you Work and you Work together. You come to meetings wishing to be open, wishing to give, wishing to be in all humility present to yourself; to know yourself for whatever it is, and then to compare it with whatever you think is the presence of God. If you can do this, I know that the level of a meeting will be right. You do not want to waste the energy of someone else in having to listen to you. Keep it in such a way that it is still within reach. Keep it within the framework of your own world. Don't go out of your

own experiences. It's interesting to listen to someone else, but don't take any stock in it. It's not your own. What difference does it make if someone else has an experience which has no meaning? It might arouse jealousy in you. Leave it. It's not for you. And whatever it means for the other, that's his affair. If he has to live with it, it's up to him. If he can digest it, that is up to him. All you can get is a stimulus. You work, because you can achieve everything that someone else can achieve. Have this belief in you, that there is no limitation to you and your growth. That if you wish, with patience, you will be filled with a desire to wish to continue finally to lift up the vale of the statue of Zeiss in Egypt.

At the cost of the advice of others who will tell you that you will die. You just go ahead. Don't pay attention to others. Just have one aim in mind. That's ahead of you. That's where you want to go. That's for which your life has been made and given to you and you take it, and you take it through all the professional difficulties, because your life stays with you. Don't lose that, and don't lose the sense of the responsibility for it. And with that you continue, in any direction that you think is right as long as you can keep your eyes open; as long as you can have ears to hear; as long as you can be in touch with the world; as long as you have feeling that can actually be stimulated; as long as there is a taste in you of being able to discriminate between that what is right and wrong. And out of all that will come a purification of that what is real knowledge for you; that will give you facts which are irrefutable and always the same. And you will call it your consciousness. And together with that you will have a measuring-a measuring stick as if God gives you his hand to measure by, a hand that

is the span of his hand, and is the span of your life. The elbow, which will give the length between the fingers and your elbow as a measurement. That what is his height will give you the number of feet comparable to your own. And whatever the sun is, they gave it to be flexible, to be opposite the other fingers and to help them to have a grip on life, will give you the measure in inches.

You build a pyramid for the sake of having knowledge which will stay forever and ever, and can afterwards be deciphered by those scholars who have not lost as yet the sense of what they ought to be and are not as yet in the Sea of Nasnamussian rocks.

And in that way you try to live. You wake up during the day. You start your day; you end your day; you become serius enough to consider your life important. You meet regualraly. Don't fail. Don't find excuses. You come. You wish it. And of course if you cannot and if you don't wish, then you don't come. Only come when you really wish. And help maintain the others. And don't fail, because you don't know anything about Work as yet. So, where is your judgement? But have an openness for adventure, almost you never can tell, and keep on trying to find butterflies. Try to hunt for the miracle around the corner. Try to believe in the unbelieveable. Try to see where philosophy can lead you, and where religion will have to take over; ~~where ever~~ wherever science can go and at what point art must continue on the basis of nature in creating that what is unnatural in accordance with the laws of Great Nature to create something that can become the link between man and God in Heaven.

So, goodnight! I'll see you again very soon I hope. You know I wish you well. I really, honestly, I hope that you can work and that you can become convinced that it is the right thing for you; and that you will have patience, and that you will not wish to give up. There is a goal! You will reach it! Pray to God that you remain healthy, both in your body and in your psyche. That you will not allow any kind of sawdust to settle; that you will not allow any kind of junk to deteriorate and that you will allow yourself to clean up and get rid of the stuff and nonsense that now many times fills your brain and fills your solar plexus and makes you heavy, and almost gives the lead in your feet. Train for the possibility of being able to fly away someday.

Goodnight.

END TAPE

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